2

A newe

Syn. 8. 54. 11²

worke concernyng both partes of the Sacrament to be receyued of the lay people as well vnder the kynd of wyne as vnder the kynd of breade, with xxteen other articles, concernyng the masse and the auctorite of Bysshops the chapters wherof are conteyned in the next leafe made by Philip Melanchton and newly translated out of Latyn.

Roman. 8.

¶ If God be with vs, who can be agaynst vs.

980

The some & effecte of the whole boke.

That the lay people ought to receyue the whole sacrament as wel as the preist and not only one part therof.

Secondly that the masse is no sacrifice neither to be applyed or done for other whether they be alyue or dead in the which chapter it is proued that priuate and soule masses are manifestly cõtrary to the scripture and that it is idolatry to heare, or say masse.

Thirdly that the comõ masse done daily for the people to come vnto to heare it only and see the eleuacion, wherin the preist deuoureth the whole sacramẽt alone the comon people of the parysh not partakyng with hym, is also agaynst the scripture and therfor ought to be abolysshed and disanulled.

Fourthly that bysshops haue no auctorite more than other preistes by the word of God. wherin are contayned these sentences folowyng.

That the lay people may chose Bysshops and pastors.

That no bisshop hath any auctorite to make any ordinance agaynst the word of God, not to change, alter, or disanul any ordinance of God.

29595

That the Sacrament of the body & blood of Christ owght to be ministred wholy that is to saye, in both kyndes.

Some men stampe and stare saiyng that we contend of a thing vnnecessary whan we requyre this sacrament to be restored vnto hys first institucion. And they complayne that all the stryfe and contencyon in that matter is of no effecte, nor to no purpose. I wold such men shuld knowe, that we cõtende of no light matter, whã we go about the restitutiõ of this sacrament, for we teach and instruct therwith all men, of the true vse of the sacramentes, and how they may exercyse and strengthen their fayth by the vse of the sacramentes. Item we instruct them also of the horrible abuses which be in the masse. And finally this sentence is contayned herein, whether it be lawfull for any man to alter or abolysh any ryte of Christes institucyon. Wherfore we entreate of hyghe and earnest mat-

To be geuen to the lay people
ters in this contencio: we speake of the
vse of the sacramentis, of the horri-
ble abusys of the masse, and of the au-
ctorite of the church. For these be the
causes why our aduersarys wold not
haue this sacrament to be wholly mi-
nistred. First because they extolle the
power of popes and Bysshops. And
they wold thē to haue auctorite to al-
ter thyngs institute and ordeyned of
God, and to make new lawes, doctri-
nes and ordinaces to worshyp god, be-
syde and contrary to those which be
tawght in the scripture. Secondarely
they see and perceiue that the right ād
true doctrine of this sacramētdoth no-
thing a gree with the abuses of the
masse. And therfore they labor with
toth and naple to kepe downe and op-
presse the true doctrine of the vse of
this sacramēt. Wherfor I hartely de-
syre al vertuous and christē readers to
consyder how necessary it were vnto
the church of god to haue the vse and
dyscypline of the sacramentis playnely
and truly taught and set furth to the
peple, that they might knowe how to
exercise

exercise and strenthen their fayth truly by them, and agayne what auctorite the church hath by the word in makyng lawes and ordinances. And all godly hartes must be monished yea and accustomedto rule ād stablish their fayth and workes by the word of god, and not by Mennys fansys, that whā they wyll worshipp God, they may haue the sure word of God to leane vnto, as Dauid sayth. Thy word is the light vnto my fete, but let vs come nerer to the matter. Lyke as our lord Iesus christ sayth, I haue hartyly desyred to eate thys passchal lāb with you, declarig therby that he was desyerous to shewe some tokē, and to leaue some pledge of hys loue toward vs, and that he wold be a sacrifice forvs, so lykewyse let vs receyue the benefyght offred vnto vs and the sacrament therof with most feruēt desyre. And that we may vse this sacramēt reuerently, let vs heare and folowe the voyce of christ and let vs learne by what meanes this sacrament may profyght all christen and godly hartes. For these

To be geuen to the lay people thynges shal make vs more to regard the true reuerence therof. The wordes of the gospell concernyng the institucyon of thys sacrament be knowne welinowgh. Vnherunto christ addeth a commandement sayng do thys in my remembraunce, here he commãdeth vs to do that which he dyd. Vher vpon it foloweth, that all mẽ owght to receyue it wholy vnder both kyndes

By what meanes the sacrament may profyght the receyuers

And by this meanys it profyteth all consciencys, namely whan they repẽt for theyr synnys beleuyng that christ is made the sacrifice and oblacyon for synne, and whan they quycken theyr fayth by receyuyng thys pledge and token, beleuyng theyr synnes to be forgeuen them for christes sake, beleuyng them selues to be partakers of christes benefyghtes, and thus cowmfort themselues prayeyng, geuyng thãkes vnto God for this hygh benefyght and reioysyng openly for it, whiche prayse they ought to declare in theyr whole life and conuersacion. For all the actyons and workes in thys lyfe, all study and diligence in the gouer-

nance

nance of a commō welth or of an how
sold, ought to be done for this end and
purpose, to testifye that we desyre to
honor God truely, and that we know
lege and also recepue the benefyghtes
of God geuen vnto vs thorow his son
thankefully. Of thys exercyse of fay-
the in vsyng of the sacrament, the pa-
pystes speake neuer a word. And the
abuses of the masse doo vtterly quēch
and kepe down this doctryne necessa-
ry for all consciences. but we shall spe-
ake more largely of this hereafter.
Wherfor let vs now retorne to proue
that the vse of the whole sacrament
owght to be restored that is to saye
that it ought be vsed vnder both kyn-
des.

¶ The first reason.

SEing no man ought to al
ter a mans Testament
or last will, much lesse
ought any mā to alter the
Testament or last wyll of
God, as Paul saith vnto the Galathy
ans. But the supper of the Lord is

To be geuen to the lay people a proper sacrament of christes newe testament or last wyll (as christ hym self sayth, this is the cup of the newe testament (wherfor it is not lawfull, nor neuer was, for any man to alter this ordinance or to abolysh and take away any part therof. This reasō is so strong that nothyng of any effect can be answered or spoken against it. ffor it is certen that christ dyd so institute thys ordinance that all christen and vertuous men, aswell lay men as prystes, shuld vse both partes of the sacramēt. ffor the text speaketh of the cup by name, saying, drinck all of this. And this word all, is added that we shuld vnderstand that no membre of the church shuld be excluded or forbidden from it. And Paul speaketh manifestly this wordes. I receiued of the lord that which I haue deliuered vnto you etc. And he commanded the whole church of the corinthes to vse the whole sacrament without any mynysshyng of it, as the whole circumstance of the text doth testyfye. Let euery man proue himselfe, sayth he, and so

let

let hym eate of this breade and drinck of this cup etc. And there is no dowt but that it was ſo vſed both in the greke, and romane church many peares. And there be many tokens and argumentes that it is scarſely iiij. hundreth peares ſyns it was altered. And there is no certenty, how or by what auctorite the true ordinance and old custome was changed. And yet not withſtondyng all thys, (that it hath bene vſed but of late peares, by whose ordinance no man can tel, agaynſt the expreſſe commandment of God, and alſo agaynſt the vſe of the church in olde tyme (yet, I ſay. it is defended with ſuch obſtinacy and cruelneſſe (as the church of God (which it becommeth to vſe all gentylnes and pity doth abhorre.

¶ The teſtimonies of the doctors and old fathers.

SAynt Cyprian in the firſt boke of hys Pistels the ij. chap. where he ſpeketh of lay mē which were martres, ſayth thus, by what reaſon do we teach or exhort men to ſpend theyr blode

To be genen to the lay people
blode in the confession of Christ, seing
we denye them the blode of Christ?
Or by what meanes can we make thē
mete for the cup of marterdome if we
do not admit them to receyue before,
the cup of the Lord, together with the
whole congregacion. And there be
many such places in Cyprianes Pyc-
tels as in the second boke and thyrd
Pistel, where he speaketh of the cuppe
of the Lord to be sanctifyed and minis-
tred vnto the people. Saynt Hierom
vpon the thyrde chapter of Sophony,
sayth thus. The Priestes ought to
minister the Sacrament and to distri-
bute the blode of the Lorde vnto hys
people etc. In tripartita historia in
the ix. boke, these wordes be spoken
vnto Theodosius the Emperor. How
canst thou receyue the holy body of
the Lord with blody hādes. How da-
rest thow be so bold as to tast of the
cup of the most precious blode seynge
thow hast shed so moch innocent blode
In the decreis de consecratione the se-
cond distinction, there is a canon of
gelasius Bisshop of Rome, which for-
biddeth

biddeth that one part of the ſacrament ſhuld be ſeparate from another, the ſe be the wordes. We vnderſtond that there be certen parſons which receyue only one part of the ſacrament, and abſteyne from the cup of the holy blode, whom we warne that they receyue eyther the whole ſacramēt, or els that they abſteyne frō the whole. ffor there can be no ſeparaciō of this one miſtery, without great ſacrilege. This canō calleth it ſacrilege to ſeparate the partes of the ſacramēt. but our aduerſaris wold auoyd this teſtimony with a very falſe cauillacion for they ſay that it cōcerneth prieſtes only & not lay men, which to be a very falſe cauillacion it may be perceyued by this, because at that tyme they vſed the whole ſacrament, & where as he ſayth let thē abſteyne frō both, he ſpeaketh of lay mē, that thei ſhuld be kept frō it & forbidde thē by the miniſters. there is alſo a playne confirmaciō of this, is a certē counſel called cōciliū tolletanū, which ſhewith that lay mē did tyā vſe the whole ſacramēt, we ſee alſoin diuerſe old bokes that

To be geuen to the lay people that were is the churches in Germany, wherin the maner of ministryng the sacramēt is writen and noted, where it is playnly affirmed that the whole sacrament was geuen vnto the people. And I heare say, that such bokes be fownd also in france. And they say that the French Kyng doth styll vse the old maner, and receyueth the sacrament in both kyndes. I wold alledge the Greke aucthors also, but that all men do knowe that their churches do minister it vnto the people in both kindes. Seyng therfor that it is manifest that this sacramēt is so institute in the Gospell, that both the priestes and the lay sorte shuld vse together the whole sacrament, for asmuch as it is certen that this custome dyd long also remaine in the vniuersall church, it is euidēt that they which forbyd the one part, (that is to say the wyne) and defende this prohibicion to be lawful, that thei do wrong. There is a comon saiynge in the olde doctors that the church can neyther alter the substance nor the forme of any Sacrament. But here it is

playn

playn that the substance is altered. Wherfore, as I sayd before, the holynesse of christes testament is minished by this alteration. Now wil I make an other argument.

¶ The second reason.

WHo soeuer maketh any ordinãce agaynst the cõmandement of God, doth synne, according to the saying of Paul: Whosoeuer teacheth another gospell, accursed be he etc. But whosoeuer forbydde the one part doo agaynst the commandement of God (for these be the wordes of his commandement whan he ordeyned the sacrament. Take it and drinke it etc. Item let euery man proue hymselfe, and so eate of this breade and drincke of this cup. (Ergo they synne that forbyd it.

It is sinne to forbid the whole Sacrament to bedelt to the lay people.

¶ The third reason.

PAul commandeth this sacrament to be ministred as he tawght it, vntyl the glorious commyng of Christ, and he willeth also, the deth of christ to be shewyn forth, that is to say that prechynges of christes benifightes shuld

To be geuen to the lay people tes ſhuld be had, that the remembrā ce therof, fayth, and thankes geuyng ſhuld goo together in the vſe of thys Sacrament.

The pre achyng of chriſtes be nifightes ought to be had whā ſoeuer the ſacramēt is receyued.

¶ Theſe thynges be ſore changed now. ffor firſt one part only of the ſacramēt is miniſtred vnto the people, where as Paul ſpeketh of the whole, ſayng as oft as ye eate of thys breade and drinck of this cup. Here the whole ſacrament is deſcribed furthermore it is now miniſtred in all places, in a maner, without any prechyng at all, as it is in priuate maſſes. And agayn it is geuē to the peple, but ones in a peare. And thā what cā be taught in ſo ſhort ſpace if any thyng be taught at all? And as for the doctrine of chriſtes benifightes, of the exerciſe of fayth, and of the vſe of the ſacramentes, our aduerſarys be corrupt and deſtroy it diuerſe wayes. for where as Paul ſayth that they which abuſe thys ſacrament, be gilty of the body and blode of chriſt no dowt the autors and maintenners of ſo many horrible abuſes of this ſacramēt do greuouſly offend. They for bid

bid the one part therof. Thei diſfigure the ſacrament due vnto the peple into an heathnyſh ſacrifice they ſacrifice for other mennys ſynnes, which is cõtrary to the doctryne of chriſtes deth, and thus they deſtroy the true doctryne. Do they thinck that God wil not ponyſhe theſe abuſes? ffor although Chriſt preſcribeth no tyme to receyue it, yet he dyd not leaue it vnto vs in vayn, but he wold that it ſhuld be oftẽ vſed in the church, of them that be of age. And whan we vſe it, we ought to kepe that forme and order which chriſt did appoynt. Wherfor they offend which vſe not that forme & order. Theſe reaſons are ſufficient for them that wyll prefer the word of God before mẽnis imaginaciõs, and for thẽ which thynke that we ought not to ſwarue from the ordinãce of god for any mannys fanſy. But becauſe many cauillaciõs are obiect agaynſt vs, I wyll breſely anſwer vnto them all.

The firſt obiection with the confutacion therof.

There

To be geuen to the lay people

There be some which grant that the vse of the whole sacrament is institute in the gospell, and that it was so vsed also in the primitiue church, but they say that it may be altered because it is a fre thing to vse the whole sacrament or one part therof. And they say, there is lyke libertye in the whole and in the part, but it is lawfull to abstayne from the whole sacrament, ergo also from a part therof. First I answere that though it were lawfull to abstayne from the whole sacrament. yet whāwe vse it we ought to vse it whole. For the partes therof are vnseparable. For it is not lawfull to change or alter Gods testament. Wherfor this obiection is to be vnderstond of such thinges as haue separable partes. And further more, I denye that it is lawful to abstayne from the whole sacrament: for all that be of age, and membres of christes congregacion, are commāded by christ to vse it, although, he appoynted no certen time. For the ministracion therof must be obserued and kept euen tyl the end

of the

of the world, as Paul sayth in expresse wordes, As oft as ye eate of thys bread and drinck of this cup, shewe or preach forth the lordes death vntyl he come. He commandeth also the remẽberãce and preachyng of christes death to be had, whatsoeuer it is ministred, euẽ vntyl the glorious comyng of christ. Why haue the Bysshops now contemned Paulys sayng in chãgyng the vse of the sacrament, in peruertyng the doctrine of fayth and of christes benifightes, in neglectyng all maner of preachyng and in compelling the people to receyue one part of the sacrament only, and yet they teach no fruite therof neyther: Paul saith that all they are gilty of the body and blode of the Lord, which abuse this sacrament. Wherfor I say ones agayne, that vndowtedly the authors and mayntepners of these abuses do greuously offend.

¶ Another obiection.

The Gospell granteth fre liberty in vsyng of all sacramentes, accordyng to the sayng of Christ,

To be geuen to the lay people the kyngdom of god compth not with any owtward obseruacion of tyme or place, wherfor we haue liberty to vse this sacrament as we wyll.

Heare these suttyl marchantes amplify the lyberty of the Gospel going about the vexe us there with, as thoughe we weremore obstinate and superstitious in defendyng thys matter, thã the Jewys were in defendyng theyr ceremonyes. They say that the quyetnes of the church, is to be preferred before the outward ministracyon of any ceremony, as it is written, I desyre mercy rather than sacrifice. And many lyke obiectyons are made by crafty sophisters vnto all which I wyll answer brefely. The Gospel graunteth no liberty to teach any thing agaynst the commandement of God or to abolish or prohibite any part of any commandement of God that pertayneth to the church. But the Gospel commandeth the office of ministracyon to be rightly vsed, which consisteth in preachyng and in ministryng the Sacramentes. Now if a man, for thys liberty, wolde

teache

teache that baptyme myght be left, he ought to be cursed. Lykewyse in this case, the prohibycyon of the one kynde is a wicked thyng. For it taketh away a part of Gods ordinance. But the lyberty of the Gospell, delivereth all that be godly from the Leviticall ceremonys, and from all mans tradicions. But perpetually to forbyd the vse of both kyndes & to defend it with suche cruelnes of punyshmēt, is not to maintayne the liberty of the Gospell, but rather to oppresse it and to abolysshal so a part of Gods ordinance.

¶ Another obiecyon.

The church forsome vrgent cause may change any thyng in the vse of the sacramentes, as the apostles changed the forme of baptym as it is sayd in the actes. Let every one be baptised in the name of Jesus Christ. And there be many causes which seme very probable for the which it is expedyent to debarre the lay sort of the one kynd, that the sacrament maye be had in the greater reverence.

To be geuen to the lay people
And agayn part of it might hap to
drop owt of the chales vpon the erth.
Item the wyne waxeth sone sowre,
wherfore it could not be kept long.
Item it is a good example to teach the
liberty of the gospell and many suche
reasons there be. Wherfor it semeth
resonable, that for these causes the
church myght alter somwhat in thys
matter. Now to all these wyll I an-
swere in order.

The church can not change any ordinance of God.

¶ Fyrst I denye that the church for
any cause, be it neuer so vrgent, maye
change or alter any commandement of
God: accordyng to thys saiyng: who
soeuer teacheth any other Gospel, ac
cursed be he. And as concernyng the
example of the Apostles for the bapti
zyng, I answere, that the text maketh
no mencyon in no place that the apo-
stles dyd vse thys forme, I baptize the
in the name of Christ: not withstōdyng
this maner of speakyng (to be bapti-
zed in the name of Christ) is often re-
hersed in the scripture, and it is as
much to say, As to be made a mēbre of
Christ, as Paul sayth vnto the Roma
nes:

nes: ye be baptized into Christ Jesus. But let vs grant that the apostles dyd so speake, what maketh thys vnto any prohibicion. Dyd the Apostles forbyd in any place the other forme of baptizyng. There is a great difference betwene the Apostels and the Bysshops, as was betwene the Prophetes and other Priestes. Elizeus by a specyal iniunction and by an excellent hygh mocyon of the holy Ghost, dyd annoynte newe kynges, which thyng was not lawfull for other to do. Euē so the Apostels do excell, the Bysshops both in theyr callynge and also in the gyftes wherwith they are endewed. But yet it was not lawfull for the Apostels to forbyd any ordinance or forme tawght of Christ. Wherfor although they myght vse other wordes for some consyderacyon, yet thys example is no patern to any perpetuall prohibicyon of any thyng which abrogateth or suppresseth the ordinance of God. Now let vs come vnto the dangers that are obiect for droppynge owt of the chales etc. Paul sayth that

To be geuen to the lay people, mans tradicions haue a certen shewe of wysdom. And yet there is no tradicion so beggarly but may be paynted wyth excellent clokes and colors, of conyng craftes men. Thys is the hyghest reuerence that can be geuen vnto the sacrament, in no wyse to swarue from the word of God and to teache the churche to knowe the wyll of God by no other thynge, than by the word of God. This is the peculiar wisdom of the church. And thys reuerence doth God allowe. But to be carefull lesse any drop shuld fall out of the chales, is but a childisshnes and thyng not much pertenyng to the principall matter. For that only is the Sacrament, which is ministred vnto man in the congregacion. And as for that which the mows doth eate or that which droppeth vpon the earth, is no part of any Sacrament, though it be consecrate a thowsand tymes. for sacramentes are than sacramentes, whan they be ministred & dyrect vnto that end and vse, whervnto they were instituted & ordeyned. If they feare lesse the wyne

The trv reueren ce of the sacra ment.

That which falleth vpon the erth is no part of the sacra ment.

wyne ſhuld wax ſowr, why feare they not lykewyſe leſſe the bread ſhuld wax mowld? wherfor it were better to con ſecrate thē only imediatly before they ſhuld vſe them. But theſe imagined dangers and perels, can not excuſe the prohibicyō therof. And where as they alledge for them, that there is not wyne in all places, that maketh nothynge agaynſt vs, for why do they than forbyd it in thoſe places wher wyne may be had? And chriſt ſpeaketh not namely of wyne but of the cup. And therfor there be certē peple in the lād of Ruſe which (as it is ſayd) do cōſecrate a certen liquor made of wyne and houy.

¶ Another obiectyon.

OUr aduerſarys ſeke examples of lyberty vſed in thys ſacrament. In Luke there is mencion made of breakyng of bread. Lykewyſe in the actes of the apoſtels it is ſayde thus. Breakyng bread in al places frō howſe to howſe. Theſe places ſeme to ſpeake of the Lordes ſupper, which ſeyng they made mencyon of Luke xxiiij.

To be geuen to the lay people bread only it is sufficient, say they, to vse the one part of the sacramēt only. To thys wyll I answere brefely.

¶ I say that the sacrament was not fyrst institute in those places. Neyther is it certen whether those places speake of the Sacrament or no. For by breakyng of bread, after the customable speakyng of the Iewys, is vnderstand generally a feast, as it is wrytten in Esay, breake thy bread vnto the hungry, that is to say, gyue hym part of thy bread. But I wyl not reproue the comon persuasion of the old wryters, which suppose that christ dyd there ministre the sacrament of hys body and blode vnto those .ii. which walked with hym. And it is credible ynowgh, that the Apostles dyd preach euery where in theyr fryndes howses, and at theyr feastes that they dyd distribute the sacrament vnto the godly hearers. Let vs graunt therfor that the text speaketh of the Lordes supper. There is a figure called synecdoche, which is comonly vsed in the scripture: by the which figure, the whole thyng is vnderstond

derſtond and ſignifyed, wt̄ one part only is named. And thus in thys place by the breakyng of bread is vnderſtond the whole ſupper. Wherfor it comprehendeth the drinck alſo. Thys is a playne and a true anſwer. And let our aduerſarys ſtryue as much as they wyll, they ſhal neuer by theſe teſtimonys excuſe their prohibition of the wyne. For it foloweth not, that becauſe in theſe places the bread onely is mencyoned, therfore it is lawfull for the church to forbyd the other part of the ſacrament, cōtrary to the expreſſe commandement, which is red in the inſtitucyon therof. It were not hard thyng to iudge whether thys be a good reaſon or no. They alledge alſo other examples owt of ſcripts, where it is mencyoned that the Sacrament was borne abowt in baſkettes. And thys do they vnderſtond of the breade onely. But. Euſebius and .S. Hierom alſo, do affirme that both partes were vſed to be borne vnto the ſyck. For Euſebius ſayth thus in the fyrſt boke, he gaue (ſayth he) a litle of the ſacra-

ment

To be geuen to the lay people
ment vnto a chyld that came vnto hym
which he bad to be powred into a cup
and to be geuen to the old man hys
master. Here now, is made mencyon
of one part onely and yet here is vn-
derstond the whole Sacrament. And
saynt Hierom speaketh yet more plain
ly vnto Exuperius, in these wordes,
What can be rycher than he which be
areth the Lordes body in a basket and
hys blode in a glasse etc. Thus are all
lyke places to be vnderstond where as
mencyon is made of bearyng about
the sacrament, except the one part be
forbidden by expresse wordes. The
storyis do shew plainly enough, that
the comō people dyd vse the sacramēt
in both kyndes in all places. Where-
for aldowtful examples must be vn-
derstond after the common vse of the
tyme. And if there were any exam-
ples contrary yet they excuse not the
prohibicyon of the wyne to be lawful.

¶ Another obiection.

In

In the bread is the liuely body of Christ gyuen ergo the blode is contepned and geuē there also. Which thyng seyng it is true, it is sufficient to receyue the one part, for seyng vnder body in the forme of bread is contepned the blode and vnder the blode in the forme of wyne is contepned the body, no man owght to make any cōtrouersy or contencyon. Lyke as whan the apostles dyd baptyze in the name of Christ, they wold not withstōdyng vnder the name of the son admonysh the Jewys of the father also. And vnder the name of Messyas they dyd sygnifye that he wyld gyue them the holy gost also. Wherfor now shuld we contend of the names, seyng one declareth a nother manifestly inowgh, lyke wyse in thys sacrament, why shuld we contend so much abowt the cup, seing both the body and blode be geuē and ministred vnder the breade.

Thys obiectyon is taken owt of mās naturall reason because no body can be wyth owt blode. I sayd before, that

To be geuen to the lay people
that mans tradicions haue an outward
shewe and appearance of wysdom.
They haue sought wayes these many
yeares to excuse their newe and late
inuented opynyon, wherfore it is no
meruel thowgh they haue imagyned
many suttel inuencyons. Wherfore
I wyll answer to thys obiection in fe-
we wordes I say, that the commande-
ment of God owgh not to be broken
or blemyshed for any such fantastical
imaginacyon of mayn for God wyll
haue hys ordinãce obserued and kept.
God could gyue the holy Ghost with
out any water in baptyme, but yet he
wyll haue the outward sygne to be mi
nistred. God wyll be knowne by hys
word and sacramentes institute by
hym: he wold not that we shuld insti-
tute any newe sacramentes or signes,
as the hethen, papistes and monkes
haue set vp newe signes, they dyd ru-
ne vnto certen grauen imagys where
vnto they bowud God by theyr false
perswasion. The Prophetes, Christe
hym selfe and the Apostles, do repro-
ue thys abhominable wickednes, very
ofte.

osten. And they wyll haue vs to knowe and receyue god by hys word and by such sygnes and sacramentes as he hath geuen and delyuered vs. Wherfor God hath institute and ordre in his church which he wil haue kept, and he wyl not suffre it to be altered or changed for any mans pleasure wherfore in this place, this is my answer. God wold that hys body and blode shulde be signifyed and represented vnto vs by. ij. dyuers elementes that the remēberance of hys blodeshed for vs might not be forgeten. Wherfor we ought to kepe the forme institute of Christ and to know that he is present where hys ordinance is kept, and worketh effectuously thorow it, whan it is vsed as he hath ordeyned it, for ohterwyse they be not hys sacramentes neyther is he present at the ministraciō of thē. And thys late prohibicion of the cup was not inuented for nawght, for lyke as the Bysshops haue forbiddē the Lordes cup to be ministred vnto the peple. So haue they obscured and wyped cleane away the true doctryne of

Christes

To be geuen to the lay people. Chriſtes blode, which waſſheth awaye the ſynnes of all men. It hath alſo obſcured the doctryne of the remiſſyon of ſynnes and of faith. Which ought to be the effectes of the miniſtryng of the lordes cup. Now as they haue quẽched theſe effectes and vtylyteys, euẽ ſo haue they altered the forme of the ſacrament.

¶ Another obiectyon.

IT is expedient to haue ſome diffe-rence betwene prieſtes and lay men. And the withholding of the one kynde from the layte, ſettyth a manyfeſte difference. Wherfor it ſemeth that the church dyd wyth drawe the one kynd from the peple for a reaſonable cauſe.

Oh impudẽt ſhame leſnes! I know diuerſe writers which alledge thys cauſe obſtinately, in defendyng thys prohibicion. And to extol the dignite of prieſtes, they ſay that thei only muſt vſe the whole ſacrament and that one part therof is inowgh for the layte. But thys raſh folyſh perſwaſyõ ought te to be reproued and confuted ſharply. There is another difference than thys,

thys, betwene the mynisters and the lay sort. Vvhich can not be perfyghtly declared in thys place. It is the pristes offyce to mynyster the sacramēt: but in vsyng therof, there owght to be no difference, for both the prist and the lay man owght to vse the whole sacrament together, and to cōfort thē selues together, to exercyse theyr faith together, and to gyue God thankes together in receyuyng thys pledge ād token of the Lord together, let the errors of offeryng and appliyng it for other be vtterly banysshed. But the shauelyngs to confirme the wycked abuses of offryng and appliyng it for other, they labor to defend that there ough to be a difference betwene prystes and lay men in the outward vse of the sacrament that the worke of the pryst receyuing it alone in hys masse shuld be a thyng of more estimacyon than whan the lay men do brotherlye receyue it together. Seynge that the true vnderstōdyng of the sacramēt is violently oppresseth by thys false persuasiō, we must nedes crye out against it. For

The difference betwene the prist and the lay man

To be geuen to the lay people it. For sins that tyme that the papa-sticall sacrifycers began first to put a difference betwene theyr worke and the receyuyng of the lay men, there hath folowed an horryble Idolatry of priuate masses. Which must nedes be talen out of the church.

¶ Another obiection.

IN the first of the Corinth the xi. chap. it is said. Whosoeuer eateth thys bread and drinketh of this cup vnworthyly etc. Here Paul dyd vse this separatiue syllabe, or. and in such sentences it is sufficient to receyue and obserue the one part of the sentence. Wherfor Paul grauteth by speakyng thus, that it is sufficient to vse the one part only etc. Oh the loue of the truth it the most noble vertu that can be. which loue ought to excell most specially in them which haue auctorite to iudge spirituall controuersys, that the truth knowne we may haue some end of thys sophystical babblyng. But let vs answer sincerely. Paul where he commandeth vs to vse the Sacrament, in the very wordes of the commandement

mandement he reherſeth thyſe the copulatiue ſyllabe. And, as oft as ye eate of thys breade, and, drinck of thys cup. Let euery man proue himſelfe, and ſo eat of thys breade, and drinck of the cup. Theſe be the wordes of the inſtitucion and of the commandemēt that we ſhuld vſe both kyndes. I praiſe their diligence in weying of the wordes but I wold haue them to vſe ſyncerytie and truthin geuyng iudgemēt or determinyng any thyng. Let them mark with diligēce in what place paul vſeth the particle, and, and in what place he vſeth, Or: where as he commandeth to vſe the whole ſacrament, there he vſeth, and, wherfor it is manifeſt that the confirmeth the vſe of both partes of the ſacramēt. And afterwarde ſpeakyng of the punyſhment of thē that receyue it vnworthyly, he vſeth ones thys word, or to make hys threatenyng to ſeme more grieuous & ſharp vnto them. And that the hearers or readers myght know that thy ought to ſhewe and gyue lyke reuerence vnto both partes. Truth it is that both

To be geuen to the lay people
they which come vnto the Sacrament
withowt any amendment of lyfe, and
likewyse those pristes which receyue
it in theyr masses for lucres sake, they
do greuously dishonor the sacrament.
And yet they do more greuously dis-
honor it which bryng not true repen-
tance and perfyght fayth with them.
Vvhan they come to receyue it. And
they also which teach not the doctryne
of the vse therof. And finally thys is
also an hygh blasphemy and dishonor
vnto the sacrament to forbyd and to
robbe the people of one part therof.
Vvhich blaspemy, seyng it perteyneth
peculiarly vnto the cup, thys syllabe.
Or, may wel be verifyed and apply-
ed vnto it. For asmuch as the one part
is forbidden and the other granted.
Vvherfor it is euident that thys argu
ment is agaynst themselues, and thys
sayng of Paul reproueth them and cō
firmeth our sentence. Let them be mo-
ued and warned by thys sore and most
sharp threatnyng, vnto repentaunce
and let them knowlege and grant, as
the truth is, that they themselues be
gilty

gilty of the body and blode of christe. And so let them cease at length to defyle and pollute the sacrament with these abuses, which they haue defended thus long with such cruelnes and tyrãny. The copulatyue syllabe, and commandeth vs to vse both partes. And afterward the disiunctiue syllable, Or doth make the threatenyng more sore and sharp, shewyng more ways than one, how men maye offend in thys behalfe. For which part soeuer of the Sacrament thow dost dishonor, thow dost greuously offend God. And there be (as I haue sayd before) diuerse and horrible abuses of this sacrament among our aduersarys. Now al theyr obiecçyons confuted, it is euident inowgh, that it is a wicked thyng to forbyd the one kynd, and that the vse of the whole sacrament owght to be restored agayn accordyng to the commandement of Christ, and accordyng to the common custome vsed in the whole primatyue church many yeares. Let our aduersarys imagyne, inuente, and inuente agayne

To be geuen to the lay people what reasons they will, they shall neuer be able to defend their prohibicion to be lawfull. If any man bringeth this cause and reason only, thus I cõmand, thus I will haue it, he taketh vpon him a tyrannicall powr in the church of God: wherin al consciences haue a rule which teacheth, that God must be more obeyed than al men. It is lawfull for no prince, pope, nor bysshop, to determine any thing concerning the religion and honoring of God, after their own braine and reason contrary to the commandement of God. And yet not withstonding, the hartes and myndes of princes and rulers are prone vnto this vice, as the examples of dyuers great princes both in our tyme and before this tyme and before vs, do manifestly declare.

And some of them are moued thorow superstition and false holynes so to do, and some agayne vnder the hope of a comon quietnes and peace: As Jeroboam to withdrawe the hartes of the people from the kyngdom of Juda, dyd institute newe fashyons of honoring

eyng God in Samaria cleane cõtra-
ry to Gods commandement. Solyke-
wyse haue the bysshops instituted ne-
we kyndes of honoryng God profita
ble to theyr purse, and they haue inuẽ
ted dyuers ceremonyes good for no-
thyng sane only to encrease the pomp
of prystes, and to be with the hartes &
myndes of the peple with some color
and shewe of holynes. And thus the
church is spottyd and blemisshed with
dyuers errors. And many haue perys
shed and many haue theyr consciencys
miserable wownded. Wherfor let not
godly rulers take vpon thẽ any powr
or auctorite to make any lawes after
theyr own brayn and iudgemẽt which
shalbe contrary to the commandemẽt
of God: but let them obey God, pro-
mote Gods glory, and let them haue
an eye and respect vnto christen and
godly consciencys. This is the prin-
cypall office, belongyng vnto all ru-
lars and heades of the church of god.
And what prince soeuer doth contem-
ne these thynges and make wycked ād
vniust lawes, to be obserued in the

To be geuen to the lay people, church of God, the voyce of God doth threate him, saying, woo be vnto yow that is to say, euerlasting damnacyon hangeth ouer your heades which make vniust lawes. Christ dyd so highly esteme our sowles, that he redemed them with hys own death. How sore than is the cruelnes and obstinacy of princes to be reproued which wownd and destroy the sowles of theyr subiectes with wicked lawes? Who wolde not crye owt of such tyranny? Who wyll not lament thys most greuous seruytute and bondage of the church? Wherfor we must call vpon God and pray vnto hym that he wyll haue pity of hys miserable churche so diuersly tossed, and that he wyll correct these abuses and errors.

And that the abuse of thys Sacrament may be taken away, there muste be taken a reformacyon first in these thyngs folowyng that the true doctryne of repentance, of the remissyon of synnes, of the exercyses of faith in the vse of the Sacramentes, be restored. And the masse must be abolyshed and

browght vnto the firſt inſtitucyon. Thys do I monyſh of a faythfull godly hart and mind. And I dowt not but that I haue entreated a godly matter neceſſary vnto the church of god. And I beſech God that he wyll were ſaue to bowe and moue the hartes of all pryneys vnto the ſettyng forth of the glory of our Lord Jeſus Chriſt and vnto the ſowle helth of hys church and congregacyon.

¶ Laude and prayſe be vnto God.

Agaynſt the priuate maſſe done for other. ij. chap.

¶ That the maſſe or vſe of the ſacra- the mat
ment is no ſacrifyce nor no ſuch work ſe mery
as beyng done of a prieſt and applyed te h no
for any other, doth meryte forgeueues remiſſiō
of ſynnes neyther for hym that doth, of ſinnes
nor yet for them that it is done for:
Whether they be quyck or deade.

¶ The firſt reaſon.

There is no ſacrifyce nor, neuer was, which cowld meryte forgyuenes of ſynnes and might be applyed for

To be geuen to the lay people other, saue the onlye one sacrifyce of Christ ones done vpon the crosse. Ergo the masse or the worke of the preest is no sacrifyce to obteyne any remissiō of syn eyther for hymselfe or for anye other.

Thys doth the .x. chapter of the pistle vnto the Hebrues euidently proue which speketh thus of the sacrifyce of Christ, he hath made perfight for euer with one sacrifyce al them that are sanctifyed. Item he appereth ones in the end of the worlde for the destruccyon of synne thorow hys own sacrifyce & oblacyon of Jhesus christes body ones offred for vs. And the Prophete Esay speketh thus of the sacrifyce of Christ. Whan he hath geuen vp hys soul for a sacrifyce for synne, than shal he se a long endurynge seede etc. Fynally the whole scripture teacheth this that the death of Christ alone is the onely one sacrifice or oblacyon for synne. For euē in the old testament although there were certen sacrifyces which were called sacrifyces for synne, yet they were no such workes as dyd ouerye remyssion

Esay. liij

of synnes

of synnes before God, neyther for those which dyd offre them nor yet for any other: But they were ceremonys instituted for thys purpos, that the true sacrifyce of Christ which shuld come to be a sacrifice for the sinnes of the whole world myght be signifyed by them. And for thys signifycacions sake, they had this name geuen them to be called sacrifyces obteyning mercy, or sacrifyces for synne, not that those workes dyd merite any fauor before God, but because they were figures and tokens wherby the godly sort were put in remēbraunce of the true sacrifyce which shuld take away both syn of death, namely of Christ which was the promysed sede etc. And that the leviticalll sacrifyces cowld not myrpte remissyon of synnes, the pistle vnto the Hebreus doth plainly testifye, where as it sayth It is impossible, synne to betakē away by the blode of bullockes and gotes etc. Wherfor the godly dyd vse those ceremonys thus: not that they thought to obteyne remissyon of their synnes before God for doyng those workes,

but

To be geuen to the lay people but they vsed them as sygnes and tokens wherby God dyd testifye vnto them that he wold geue them the fede that was promysed vnto them, which shuld be a sacrifyce for all synne. And that he wold receyue as many as beleue it, vnto the promes made of Christ, and that he wold forgyue all theyr sinnes for that sacrifyce or oblacions sake. And they vsyng those ceremonys, dyd openly testifye that they dyd beleue to obteyne forgeuenes of theyr synnes for the fedes sake which was promysed vnto them. And they vsed those ceremonys, as we vse the sacramentes. Although there was also another vse of the Leuiticall sacrifyces, that if any person were fownd giltye in certen offences or defawtes contrary to Moyses lawes, they by vsyng those sacrifyces, were pronowced to be assoyled and they were receyued agayn into the cõpany of the peple and were no longer excluded. Thys was a certen outwarde assoylement after the appoyntement of the lawe and by cause of thys assoylmẽt, they were named

med sacrifyces for synne, but they did not obteyne the true assoylment or forgeuenes before god, saue only thorow the faith in christes sacrifyce that was to come, wherof those outward ceremonys dyd put the faythfull in remẽbrance. Now by thys it may easyly be perceyued, that the opinion of the sacrifyce and of the applicacyon of the worke of the prist, whiche affirmeth thys work to meryte remission of synnes both to the prist himself & to other also, is cleane cõtrary to the doctryne of the gospell cõcernyng the sacrifyce of christ. for it is manifest that if the death of Christ be the only oblacyon and pryce for the which all synnes be forgeuen, than the work of the pryste cã meryte no remissyõ of synne. What can be spokẽ more plainly or more truly. And it is an abhominable blasphemy to attribute vnto the work of the prist, that which is christes work alon, and to imagyne that any other sacrifyce. As though christes sacrifyce which is ones done, were not sufficient to take away all synne and to obteyne forgeuenes of them but

To be geuen to the lay people but that our fayth ought to leane vnto the worke of the prist or to be strēgthened by it.

¶ The second reason.

IN the newe Testament there is no honor nor no Sacrament of valew for the self workes sake. wherfor the masse can neyther merite remissyon of synne to hym that doth it, nor yet cā it be applyed for other. For the newe Testament requyreth that we shulde honor God with our spirit, that is to saye, we requyreth the true motyon or inflammacion of the hart, tru fayth, ernest callyng vpon God as Christe sayth: These that wyl worshyp the father rightly must worshyppe hym in spirit, and truth. for the father requyreth such worshyppers to worshyppe him. For God is a spirite and thei that wyll worshyp hym must worshyp him in spirit and truth. And the Apostles Peter and Paul commande that such spirituall honor shuld be geuē vnto god, that is to say not any outward

Johan. iiij.

cloke

cloke and face only, but true affectiõs of the hart, true fayth, true feare true callyng vpõ God and such other, And there is no sacrament nor ceremony that can please God. without this true lyght and withowt the liuely mocpõs of the hart, which liuely mocpons be these, True fayth, callyng vpon God, ernest repentance, the feare of God and such lyke. ffor the which cause in the prophetes such workes are refused as be done to please God, for the workes sake, as in Hieremy the vij. whan I brought pour fathers owt of the lande of Egypte, I spake not vnto them of any sacrifyces or oblations, but I gaue them this commandement only, saiyng. heare my voyce and I wyll be pour God etc. Lyke sentences be there in other places and specially in the psalmes as in the psalm. xxxix. Thow wouldest haue no sacrifyce nor oblacyon. And in the psal. xlix. I will not reproue the for any sacrifice. And agayne shall I eate the flesh of bullockes etc. Item call vpon me in the day of thy troble and I will delyuer the, and

thow

To be geuen to the lay people.
thow shalt honor me. These places do manyfestly condemne that wicked opinyō of trustyng in the outward work of the masse. Although in the old testament, bycause of Gods cōmandement, it was necessary such ryces and ceremonys to be obserued, for as much as they were institute in Moyses comō welth as lawes of nurture wherby god wold haue his people to be kept in awe and to be ordred, yet those self beyng cōmanded by god vnto the people, were no true workes of honor acceptable vn to god, sauyng only in those parsons which had the true knowlege of God and perfyght fayth. Neyther dyd those workes iustifye them nor merite any remissyon of theyr synnes. Much lesse can the ceremonys or owtwarde vse of the sacramentes of the newe testament be any workes of honor vnto God acceptable for the outwarde workes sake. ¶ Wherfor thys reason of the honor which the newe testament requireth, doth clerely shewe that the masse can be no such work, as to be any honor of value be-

fore

fore God for the very outward wor-
kes sake. And this is a wicked and a
very hethnysh opynion to Imagyne
that the masse is of any value at al for
other men, and thys opinyon owghte
clerely to be banysshed owt of the
church of God.

¶ The thyrd reason.

THe oppuyon of the sacrifyce of
the masse and of applying it for
other doth euydently repugne
with the doctryne of the iustifycacyon
of fayth. Vvhich teacheth that we ob-
teyne forgyuenes of our synnes by no
other thyng saue by such a faith as cer
tifyeth our conscyences that god doth
forgeue vs frely for christes sake, and
for no work of our own nor yet of any
other. Such a fayth only doth ouerco-
me the terrors and feare of synne and
death. Thus it must nedes be an vn-
godly opinyon to thinck that any re-
missyon of synne is geuen for any
worke of the prist.

And thys is certen that euery man
must nedes receyue remyssyon of hys
synnes and be delyuered from the
danger

To be genen to the lay people
danger of sinne and death, thorow his
own fayth only as Abacuk testifieth.
The iust man shall lyue by hys owne
fayth. Wherfor the work of the prest
can nothyng profyght another man to
the remyssion of hys synnes, but euery
man must take hold of the benefyght
of Christ and receyue it by hys owne
fayth. This reason doth euidently re-
fute the massyng of prestes for other
men and it declareth plainly that euery
mans fayth ought to leane vpō the
only one sacrifyce of christ in the which
he dyd offre hymself vnto the father,
made hym a sacrifyce for vs ād prayed
for vs as he hymself sayth, I pray, not
only for them, but for al those whiche
shall beleue thorow theyr wordes and
preachyng. This is the doyce of christ
applyng hys sacrifyce for vs.

¶ The .iiij. reason.

THe applyng or doyng of the mas
se for other is cōtrary to the insti
tucyon of Christ. For Christ dyd
institute this sacrament not to be done
for

for other which would not vse it them selues, But he dyd institute it for euery man to vse it: namely that euery mans eatyng and drinking therof should quicken vp their faith and comfort them selues by the remembraunce of Christes benefyghtes, lyke as the wordes of the institucyon do testifye. Take, eate, and drynck. Ergo this sacramente doth profyght none but such as vse it them selues. If for if one man eate or drinck it alone, his eatyng or drinking therof can not serue for any other. And it is playnly agaynst the nature of the Sacramentes that they should be applied for other, which do not vse them the selues. Lyke as the vse of baptyme is of no value when it is vsed of one man for another, neyther can it be applyed for any other man which is not baptised hymself. Item no man can receyue absolucyon for another. And it is truly a wycked vngodlynes and an impudent shameles boldnesse to peruert the institucyon of Christ and to imagyne that the work of the prist in his masse doth profyght other not receiuing the

It is contrary to the worde of God that a prist shuld say masse for any other man.

To be geuen to the lay people sacrament themselues.

¶ The. v. reason.

It is ydolatry either to say or to heare masse.

IN thys oppnion there is manyfest and much Idolatry. Wherfor thys masse is such an abhomynacyon as all godly men ough to defye and abhorre, which thyng I will proue thus, First it is Idolatry to set vp or institute any honoring of god which is not in the word of God, and specially such one as shuld be takē for a honor acceptable for the self workes sake. Thys thyng doth thys saiyng cōfirme, they honor me in vayne with the commandementes and tradycyōs of men. And the Prophetes do call those sacrifyces Idolatry, which were not conteyned in the word of God not commanded by hym, as were the sacrifyces done in the hygh places and in the groues, and the honoryng of the calues in Bethane, Item the honoryng of the brasen serpent etc. Now thys sacrifyce ād appliyng of the masse for other is such an honor as hath no commandement of God, nor yet agreyth with the institucyon of Christ, but the sacrament is

referred

referred to another vse than it was ordeyned for, the word and commandement of god neglect, Ergo thys masse is a manifest Idolatry.

¶ Secondarily. The Sacramentes not beyng vsed vnto that end wherun to christ dyd ordeyne them to be vsed, be no sacramentes, for whan they be vsed to other purposes than they were ordeyned they haue no word of Christ for christes word pertayneth onely to that vse wherunto he dyd institute thē much lesse haue they the word of christ which be contrary to thys institucyō. Lyke as the circumcision of the Jewes or of the turkes which they do vse, is no sacrament. And lyke as the water of baptyme shuld be no sacrament, if it were referred to other vses than the word and institucyō therof requireth as if it were borne about to be gased vpon, or to sprinkel men with and to be cast vpon them, or to wash baptysed belles with, as the Bysshoppes vse to do, whan it is thus vsed, because the institucyon therof is not kept, it is now no other baptyme but

Ergo the elevation of the sacramēt is Idolatry.

To be geuen to the lay people a very mockyng and blasphemy of the sacrament. Likewyse the masse whan it is made a sacrifyce and done for other, the institucyon of Christ is not kept: Which commandeth the body & blode of the Lord not to be offred for other but to be eaten and dronke. But in the masse it is referred to another vse than is contened in the worde of God. Ergo in thys masse there is no sacrament, for it is evident that there is abhominable Idolatrye committed in the masse. ffor as much as in the steade of the Sacrament where the body and blode of the Lord shuld be ministred and dyuided to other, the masse of the prist is setforth and openly done as a worke which may merite remissyon of synnes and profyght the dead also to redeme the paynes of purgatory. These be fantasticall lyes impudently imagyned of Idolatres and wicked pristes and monkes, which do pollute and defyle the holy sacramēt, causyng manyfest idolatry to be committed therewith and yet they color theyr idolatry vnder the name of the

sacrament

sacrament and so they maynteyn their false ydolysh worke for lucres sake. It is an horrible thyng euen to remember these abhominacyons and blasphemys. Wherfor all Godly parsons ought to detest and abhorre thys blasphemos peruertyng of the sacrament with theyr whole hartes. And there is no dowt but that God is greuously displeased with the worlde and punisheth it for these so horrible and blasphemos abuses.

¶ Thus haue I brefely shewed that the offryng and applyng of the masse for other is manifestly contrary to the whole doctryne of the gospell of christ and of hys sacrifyce, contrary to the tru worshipping of god cõtrary to the true doctryne of fayth, Item contrary to the word, commandement and institucyon of Christ: Fynally there is no dowt but that wicked Idolatry is committed there in for as much as the sacramentes vsed other wyse than is appoynted in the word of God and to any other end than they were fyrste instituted for, be no Sacramentes but

To be geuen to the lay people, vayne, vn profitable and Idolatrysh sightes. Seyng than it is euydent that there is manifest wickedses in suche masses all maner of masses of pristes one with another ought to be taken away, abolysshed and destroyed. The canon (as they call it) wherein the prist mumbleth by hym self many wicked blasphemos prayers vnto sayntes (which is also Idolatry) wherin also sacrifyce and applyng of it for other is mencyoned in manyfest wordes, must be cast altogether vnto the dogges. And the true ryght vse of the Sacrament, must be called and restored agayn accordyng as it was instituted, namely, that it may be a comon supper wherin the body and blode of the Lord may be distributed to all the godly and faythful. And they eatyng and drinkyng therof may be admonysshed to beleue faythfully, that a pledge ād token is geuen vnto them which testifyeth, that they be the mēbres of christ the benefyghtes of christ do truly perteyne vnto them, and that they be sprēkled ꝑ wasshed with the blode of christ.

And

And fynally that folysh imaginacion must be banysshed which maketh a difference betwene the worke of the prieste and of the lay mē, as though the worke of the prieste were a singular kynde of worshyp necessary in the church of god and such a worke as ought to be done for other. Ff for christ settyth no such difference but he wold that it shuld be a comon supper wherin euery one for the exercisyng of hys fayth shuld vse and receyue the sacramēt, for as much as he sayth. Take it, eate it, and drinck it etc. And if there be any difference at all, it is only because of the office of the prist, whiche as a minister shulde giue vnto other, and the residewe onely to receyue it of hys hand. But the very sacrament and the vse therof is comō to the whole congregacyon, so instituted and delyuered of Christe. And the prieste is a minister and seruaunt vnto the congregacyon, not to offer and to eate it for other, but to minister and gyue it vnto all, that requyre it.

To be geuen to the lay people

¶ An answer vnto all such reasons as be obiected to proue the masse to be a sacrifice.

¶ The first obiection.

Whe as in the old lawe there were dayly sacrifices which were done for other (as was that whiche was called the cõtynuall sacrifice etc.) Euen so there must be in the newe testament such a dayly or contynuall sacrifice which may be offred ād done for the whole church or congregacion. And this dayly sacrifice is the masse. And to proue thys they alledge a place out of the. vi. cha. vnto the Heb. Euery bisshop takē out of mē is ordeyned for mē in those thynges which pertayn vnto god to offre gyftes & sacrifyces for sinnes. And vpō this their reasō thus, seyng in the newe testamēt there be

be bysshops and pristes it must nedes folow that there must be also in the newe testament some sacrifyce for synne. These folysh men beyng deceyued and blynded by thys comparyson wherebp they seke to make th[illegible]ryes in the newe testament and the Leuytycall ryes a lyke, they dreame that there must nedes be some such ceremoniall sacrifyce in the newe testament, as were in the old lawe. And this argumente is sprong vp hereof, because they knowe not what the newe testament is, what be the benefightes of Christ, nor what is the true honor of God. Wherfore fyrst Janswere thus vnto all such argumentes of sacrifyce takē owt of the comparyson of the old testamēt. That though thys symplytude were of neuer so great strength, yet it can not folowe there vpon that the masse meriteth any remissyon of synne eyther for hym that doth it or els for any other for whome it is applyed. For as is before sayd, this opinyon is contrary to the whole doctryne of the Gospell: which teacheth this thyng properly

and

To be geuen to the lay people and ſpecially that we obteyne remiſſyon of our ſynnes for no other worke whatſoeuer it be, but only for the death of chriſt freely thorow fayth, for fayth alone ouercometh the feare of ſynne and death whan we be perſuaded that our ſynnes be forgeuen vs by the mercy of God for chriſtes ſake, and that chriſtes righteouſnes and merytes be geuen vnto vs, as paul ſayth beyng iuſtifyed by fayth we haue peace with God &c.

Thys one anſwere alone doth take away all the obiectyons that our aduerſarys can bryng concernyng the ſacrifyce or applyng of any worke &c. For neuer a worde of thoſe thynges which are ſpoken of ſacrifyces cā proue thys, that the outward miniſtracyō of the maſſe is a worke that can iuſtifye or be applyed for other to obteyn any remiſſyon of ſynne. etc. Now vnto the ſecond cōparyſon taken owt of the lawe, thus do I anſwere. In the old teſtament thoſe outward rytes or ceremonys of the ſacrifyces were ſhadowes or figures of true thinges which be

be geuen in the newe testament, as Paul saith vnto the Colossiãs, Which are shadowes of thinges to come but the body is christes. Vvherfor this reason is of no value to say. In the lawe there were outward ceremonys of sacrifyces, ergo in the newe testamẽt there must be lyke ceremonys which must sacrifyces. For the comparyson or lykenes of the rytes is not to be sowght but the thyng which was signifyed by those figures, which signifycacyon is now geuẽ vnto vs in the Gospel. And seyng the gospell is no owtward regyment as was Moyses lawe but geueth vs all those thynges which were signifyed by the leuiticall ceremonys, it hath no nede of any such rytes or sacrifyces. Moreouer the scripture doth clerely teach thys that by those rytes of the sacrifyces for synne in the lawe, the death of christ was signifyed which is the only sacrifyce and one oblacyon for mankynd that taketh awaye all synne for the which oblacyon God is reconcyled and pleased with vs, as Esay doth interprete

the

To be geuen to the lay people
the law where as he sayth after that
he hath geuen vp hys lyfe for synne
et c. And sayntt Johan: This is the lãb
of God which taketh away the synne
of the world. But thys must be added
also. Whan we speake of sacrifyce we
must put a difference betwene the kyn
des of sacrifyce. For all sacrifyces be
not of one sort: but there be .ij. kyndes
of sacrifyces. There is one kynd of a
sacrifyce which may be called a sacri-
fyce obteynyng mercy, that is to saye,
such a sacrifyce as beyng done for o-
ther pleaseth and pacifyeth God, and
meryteth also remissyon of synne. And
there is but one such sacrifyce namely
the death of the son of God our Lorde
Jesus christ. And there was neuer any
other such sacrifyce in no tyme nor in
no age frõ the beginnyng of the world
saue that only. Thys prayse perteyn-
eth vnto the bisshop only: which with
one oblacyon hath satisfyed for the
synnes of the whole world and recon-
cyled all man kynd vnto God.

¶ And where as in the old lawe
certen sacrifyces were called sacri-
fyces

fyces of mercy, yet they dyd not merye remissyon of synnes, nor they were no such sacrifyces in dede. but they were so called because they were figures of the sacrifyce that was to come. Thys is a true and a strong answere. There is another kynd of sacrifyces, which differeth much from thys. For where as Dauid sayth, A troubled spirite is a sacrifyce vnto God, here we must nedes put a difference betwene our sacrifyces and the death of christ. These be called sacrifyces of prayse which do merye no reconciliacyon, but they be done of such as are reconcyled already, that to shew our selues thankefull we myght geue some honor vnto God confessyng and knowlegyng hym whom in our prayers we call vpon, to be our God, our sauioure and delyuerer such a sacrifyce generally is the whole obedyence of the faythfull in afflyccyon, and in doyng of all good workes commanded by God, according as he hath commanded the to be done. Of such sacrifices speaketh Peter sayeng. Ye be an holy prysthode

to offer

To be geuen to the lay people.
to offer spirituall sacrifyces etc. But
that we shuld knowe that they do not
please god with ough the knowleging
and fayth of Christ he adde th. Accep-
table thorow Jesus christ. For euen
these sacrifyces of praise do not please
for the outward workes sake. Now
wyl I answere vnto those places of
the old testament which speake of sa-
crifyces. Seyng there is no sacrifyce
that obteyneth mercy or reconcyleth
vs vnto god sauyng the death of christ
alone, it is certen that the oblacyon
which is done in the masse or in the sup
per of the lord can be no meritorios sa
crifyce to hym that doth the masse ney
ther can it be applyed for any other.
Thow wilt say why do the old doc-
tors than call it a sacrifyce? I answere
ythe as the figures in the old lawe we
re called sacrifyces, euen so they cal-
led thys a sacrifyce to admonysh vs
of christes death which is the true sa-
crifyce. But thow wylt axeme than,
whether the masse be a sacrifyce of
praise or no? I sayd before there were
no sacrifyces of praise or of thankes
seuyng,

geuing, but those workes which be cō manded of God, whan they be done after such forme and ordre, as they be commanded to be done by the word of God. For christ saith they honor me in vayne with the commandementes of men. And it is not lawfull for vs to make or set vp any newe kynd of honoryng God, except God shuld commād vs.

Furthermore the supper of the lord is so institute ād ordeyned that he that eateth therof shuld there exercyse hys fayth and comfort hym with the i remē berance of Christes benyfightes and so gyue thankes vnto God. All these thinges do disagre with the papistical pryuate masse wherfor it can be no sacrifyce of prayse or thankes geuyng. And thus althoughe the applying of the Sacrament for other were taken awai there ought no masses to be done for workes of prayse or of thankes geuyng, And therfor there ought no comon masses to be institute or ordeyned for prayse or thākes geuing vnto god, but let the institucyon and ordinance of

the masse cā be no sacrifyce of thankes geuyng

To be geuen to the lay people of God be kept, let the minister distribute the sacrament vnto other and let them vse it for theyr consolacyon. And whan it is thus eaten and receyued, the prayse, conssyon and thankes geuyng of the repentant thus conforting himself is a sacrifyce of prayse or thankes geuyng. But the very outwarde worck it self is no sacrifyce at al. Now vnto the text of the pistle to the Hebrues. Euery Bysshop etc. I answere that the wryter of thys pystle doth applye thys sayng vnto the onely one Bysshop Christ as the wordes immediatly folowyng do euidently declare. And the whole pystle doth preach of the pristhode of the onely one bysshop Christ. I fany man therfor by this text wyll reason that there must be in the newe testament a Bysshop to offer sacrifyces for synne, we must grant him hys saiyng to be true if he meane christ to be the same Bysshop, for the whole pistle speaketh of hym alone.

They were wont to alledge a place out of the fyrst of Malachy from the risyng of the sunne vntyll the fal-

lyng

lyng therof my name is magnifyed among the gentiles. And agayn. In euery place there is incense and a pure oblacyon offred vnto my name etc.

Although this place be violently wrested vnto the masse, yet I answere first. Though we wold graut that it speaketh of the masse yet it can not follow therof that the masse shuld merite remissyon of synne or that it ought to be a comon work to be done in the congregacyon as though the outward worke done and receyued by the prest alone were a work of prayse or of thākes geuyng vnto God. Secondarily the wordes of the prophet do declare that he doth speake of the preachyng of the gospel and of the true workes of honorynge God in the newe testamēt: Wheras he sayth the name of the lord shall be magnifyed among the gentiles, he signifyeth that the gospel shuld be spred amōg the gētils wherby god shuld be further knowne & glorifyed. This preaching of the Gospell of the mercy of God ingendreth fayth in the hartes of them which receyue the gos-

To be geuen to the lay people
pell. And they worke the true workes
of honoring God, which be these first
true fayth, callyng vp god in prayse
of God, thankes geuyng, obedience
and pacience in affliccyon or tribulacio
etc. Thus is the name of God glory-
fyed. These be a pure and cleane obla
cyon, that is to say true and ryght ho
nouryng of God, which are done & per
formed of them only whose hartes do
truly confesse God, and haue a ryght
byleffe in hym, and cal vpon hym with
a true fayth and truft etc. And the in-
cenfe and cleane oblacyon which the
prophet speketh of, fignifye these kyn-
des of worfhippyng God, and they do
not fignifye any outward ceremonye
done without fayth or any knowlege
of God. To conclude, what fentences
foeuer be gathered owt of the fcripture
concernyng facrifycers, let vs alway
es remember, that they do nothynge
mayntayne any facrifyce or any appli-
cacyon of any outward work, for that
is both blafphemos and alfo very Ido
latry.

¶ An anfwere vnto the fayng
of the old doctors.

to the masse.

NOw by this which we haue hetherto spoken a mā may easyly answer vnto the sayngs of the old doctors, which cal the masse a sacrifyce. For first no man can proue that they dyd meaue that the masse shuld be a sacrifyce obteynyng remissyon of sinnes for other or for the prist hymself. He that doth so vnderstond the doctors doth them iniury for these monstros opinions were vtterly vnknowne vnto the primatyue church: yea there was neuer masse vntyl Gregorys tyme, but that many peple dyd receyue the Sacrament together with the prist, but there were certen appointed dayes whan one comon supper or comon receiuyng of the sacramēt was holden at which many people (euen as many as wold) dyd receyue together the sacramēt of the body & blode of the Lord. Lyke as at thys day in the greke churches, there are no priuate masses wherein euery prist may deuowre vp the whole sacrament aloue and than blesse the peple with the empty chales

To be geuen to the lay people but a certen dayes there is holden one such comon masse or supper as I haue spoken of. And surely the old fathers wold neuer haue suffred so holy a Sacrament to haue be peruerted so wickedly and so vnreuerently.

After Gregorys tyme the doltysh allheaded Bysshops and monkes thorow ignorance and superstycyon, dyd bryng vp thys prpuate masse. Vvhich thorow false vnderstondyng of thys word sacrifyce dyd imagyne the masse to be such a work as dyd meryte remissyon both of the fawte and of the payne, and they brought vp the false opinyon in the outward work. Thorow the which opinyon masses dyd increase vnto an infinyte nomber: and because it was a thyng that myght be sold vnto the people, they began to set vp a open fayre and to set them abrode, offryng them to be sold for fylthye lueres sake and they sawe that the gaynes came in so fast and easily, that they went abowt by al meanes to let them dayly in more hyghe estimacyon amōg the people, They alledge a sayng of

Tertulliane

Tertulliane in hys boke de corona militis where he sayth thus: we do also make oblacions euery yeare for the deade and birth dayes &c. This place do they wickedly and falsly wrest vnto masses for dead soules. Whereas Tertulliane sayth not the worke or saying of the masse to be a sacrifice for the deade which cã redeme them from their payues etc. Neyther doth he speake in hys place of the lordes supper, but in hyrth and burpall dayes the peple were wont to bring meate and such other thinges vnto the temples to be distributed vnto the poore. These were called oblacyons or gyftes of loue. And of this custo me of the peple doth tertullyane speake, which was a custome of the hethen and dyd remayne in tertullyans tyme, but they were afterward forbydden. And it is eupdent; both by tertullyane hymself and by other writers also that they called not the masses sacrifices or oblacions for the deade, but prayers and thankes geuyng vnto God called they sacrifices For Tertullyan writing vnto scapula

To be geuen to the lay people
sayth thus: we do offre sacrifyces for
the helth of our Emperor and Prince,
vnto our God, and hys, but after such
sort as God commandeth, namely, by
pure fayth. And Cyprian speaketh af
ter such a sort of the martyrs, sayng e
we offer sacrifices for them etc. becau-
se in theyr prayers mencyon was ma-
de of the martyrs, and thankes were
geuen vnto God, that he had ayded &
strengthned thē. And saynt Austen
sayth and questyones dulcitū. Whan
we offer sacrifyces of almes or of any
other thyng for the deade, they are ge-
uyng of thankes etc. And euen so doth
Dionisius wryte of the ceremonys of
deade corpes, that the people were cō-
manded to gyue thankes vnto God
in theyr prayers that he which was de
ade, dyd depart Godly and faythfully
owt of hys lyfe. These thynges do so-
re disagre with the wicked opinyons
of the men in our tyme, conterfeyng
purgatory, and offeryng of masses to
redeme the paynes of the deade etc.

¶ Agaynst the comon masse done
daily for the peple to come vnto, only
to heare

to heare it, and to see the eleua-
cyon. the. iij. chapter.

I Suppose that such as haue any ler
nyng or vnderstandyng at all, wyll
not maynteyne the deuillyssh opi-
nyon of applying the masse for other
but they wyll flee vnto a more suttyll
interpretacyon and opinyon, and they
wyll say that they reteyne the masse
not to applye it for other but to gyue
God thankes in it. They wyll reason
that it is lawfull for one alone to gyue
God thanckes in the congregacyon,
the resydue of the people lokyng and
gasyng vpō hym: as if one alone shuld
reade a psalme. Afterward they adde
prayers for the deade and for other
which they say to be of valewe vnder
the way of peticyon or intercessyō for
them. By thys suttyllty they color ād
setfurth the yr abuses. And thei thinck
themselues worthy an hygh commen-
dacyon of wyt and wysdom for inuen-
tyng such suttyl imaginacyons. And
they that do not extoll and prayse the-
se colors and sutteltys wyth hygh ad-
miracyon, they crye owt of them & cal

To be geuen to the lay people them foles and alles. Furthermore what tiranny do they exercyse against the faythfull which confesse faythfully that they do abhorre the Idolatry of the masse?

Now we call and crye vnto the O Lord Jesu christ, which prayeng for thy church, diddest say. O father sanctifye them in the verye or truth, thy worde is the verye and truth etc.

We beseech the that thou wilt wete saue to delyuer thy church and congregacyon from all sophisticall subtilties. For thys myschefe hath euer couered darkned & kept downe the truth. We beseech the also that thow wilt geue vn to all Princes and rulers louyng and fauorable hartes towarde the truth that they may seke the glory of God, and not any other vtylite in ordryng, and makyng lawes for religyon. For it happyth oft tymes that Princes in makyng lawes for stablisshyng of religyon, be ouer much bent vnto theyr own vtilyte.

Bysshops wil haue masses maintayned for the maintenance of theyr owne

owne dignite pomp and lucre. The co-
mon peple loue the masse bycause they
thinck it a soueren & ready medicyne
agaynst, all aduersyte, sore, disease or
weakenes, as the disposicion of men is
naturally bent vnto Idolatry and vn-
to the trust in workes whan they ney-
ther vnderstand the true fayth nor yet
study to hold or to kepe it. Kynges &
prynces, serue, obey, and please the lu-
stes and affeccions of the Bysshops &
they maynteyn the old errors and abu-
ses for a comō peace and quietnes. And
for thys cause the most part of princes
bysshops and of the peple also hath re-
sisted the truth in all tymes and ages.
But God whan he wold reforme hys
church hath euer called some of euery
order and degree of men to mayntayn
and defend the truth whan it began to
spring vp: in which nomber wold to
God some kynges wold wete saue to
be counted now in this time, that they
wold set furth and promote the glory
of Christ, and haue respect both vnto
theyr own and to theyr subiectes salua
cion and that they wold no lōger ayde

why the masse is so highly esteemed

the

To be genen to the lay people the wycked sort which warre & fyght agaynst Christ, and defend or mayntayne Idolatry. Now wyll I set forth a breke and euydent confutacyon of thys sophistical suttyl excuse and maintenance of masses.

¶ The first reason.

Thys sophysticall suttelty is nothyng but a dissimulacion and in very dede the dytes before rehersed (as the applyng of it for other and the opinion in the outward work etc.) do remayne styll. For they retayne stil the canon wherin is contayned in expresse wordes the applicacyon. Also so long as thys maner of saiyng masse endureth, thys opinion shall neuer fal away, that it is comon work of valu for other, yea and that the outwarde work also doth profyght other. Else, why shuld it be done? and why shulde the prystes retayne els a syngular maner in receyuyng of the sacrament varying from the comon and brotherly receyuyng of the people? Such a masse is papisticall and no dowtfull of Idolatry, for it varyth farre from the institucyon

institucion of Christ. Like as it is truly spoken of Images that God heareth men no more at one Image than at another (because we ought not to bynd God to any place whereunto he hath not bownd hymself by his word) like wyse the Sacramentes beyng not vsed to that, and wherunto they were ordeyned or otherwyse vsed than they were ordeyned, be no sacraments, but Idle, vayne, and wicked vngodly sightes or spectacles as now the Jewysh or turkysh circumcision is. Wherfor euery man may iudge what maner of honoryng of God, there is in thys popish masse, where so many thinges are heaped together contrary to the institucion of Christ as the sacrifyce, the applying of it for other and the mervtyng of the outward work etc. All these thynges do remayne so long as the poppish maner of saying masse with the canon, and the ceremonys that be patched therunto do endure, for the masse as it is now vsed euen from the begynnynge vnto the ende, the popes creature is nothyng els than

the

To be geuen to the lay people the popes creature, of hys owne makyng and ordeyning. These thynges be euident inowgh.

¶ The second reason.

IMagyne that the opinyon of applyng of it for other might be takē away ād brought out of the peples heades, yet they wold haue the sacrifyce to remayne styll which is not contayned in the wordes of Christes institucyon. And only Christ hymself dyd offer himself for a sacrifyce and he wil not be offred of vs. Itē it is lawful for no mā to make any ordynance of worshippyng God without the cōmandement of God. But if this forsayd masse shuld be kept stil there shuld remain an ordinance of honorynge God not cōmanded by God, there shuld remayne also a maner varyng from the comon maner of the peple whan they receyue the sacrament, which singular maner shuld be estemed of all men for a specyall and necessary seruyce of god, in the church of God. Wherfor seyng no maner of seruyce ought to be brought

brought into the churche which is not commanded by God, let vs kepe the maner and forme that is taught vs in the gospell, specially seyng holy Paul doth commād in expresse wordes that many shuld receyue the Sacrament to gether and that we shuld vse the Lordes supper, as a Sacrament to quycke vp our fayth, and to comfort our selues thorow the remembrance of christes benifyghtes, and than to gyue thankes vnto Christ for so great a deliuerance and redemption. Let vs not imagyne that the outward ceremonye is a sacrifice, or any honor to God. Thys was the maner of the primatyue church. ffor vntyll Gregorius tyme in a maner, there were no priuate masses at all. Our aduersaris stampe and stare saiyng that we forsake the vse and maner of the church, and they requyre the vse and old custome of the church to be had in estimacyon and regarded. But they do vs great iniury. ffor they them selues be cleane gone from the custome and example of the true church, and they haue receyued

one mā ought not to receiue the Sacrament alone.

newe

To be geuen to the lay people newe kyndes of seruyce inuented by the rashnes of mans brayne which the old primatyue church dyd neuer knowe. Dyonysius where he setteth out the maner of vsyng the Sacrament, he maketh no mencyon of any sacrifyce or oblacyon, and ye the was very curyos in describing al ceremonys. The applying of it also was vtterly vnknowen vnto the prymitiue church: for the latyne canon which is in the poppyshe masse is as it were a newe patched beggers cloke, augmented by a lytle and a lytle, as Gregory doth testyfye which sayth, that it was gathered or patched together of a certē schole dūs. And it differeth in many notable places from the greke canons, wherof there be .iij. which also differ betwene thē-selues in certen notable thynges. And thys saying in the latyne canon which sayth (thys sacrifyce is offred to redeme the quyck and the deade etc.) is not in the greken canon. Wherfor this latyne canon ought to be banyshed, for as much as it teacheth that the Sacrament shuld be applyed for other con-

trary

trary to the doctrine of the sacrifice of Christ, and of the iustification of faith: and it contemneth other inconueniencis, there is mencion also made of the intercession of sayntes. And the preist whereas he sayth immediatly after the eleuacion, that he doth offer the son of God, he requireth euen there that his oblacion shulde please God, as well as the sacrifice of Abell did etc. It appeareth that these thinges were confusely and folysh heaped ād patched together of some vnlerned asse. And al men that haue any lerning do perceiue that these thinges are nedefull to be reformed and amended. And surely the negligence and sluggyshnes of bysshopps is to rebuked: whiche seyng these many yeares that there haue bene so many manifest abuses of masses, did neuer ones think of any reformacion of the. And what an abhominacion it is before God, to abuse this Sacrament. Paul doth declare manifestly inowgh, whereas he saith vnto the Corinthians. Let euery man proue himselfe, for who soeuer eateth

To be geuen to the lay people eateth it vnworthily, is giltye of the bodye and blode of the lord. And there is no dowt but that God punisshed vs with dyuers plages both manyfest & prpup, for abusyng of thys sacrament. ffor God is wont to punysh Idolatry most greuously. Wherfor we desyre God with our whole hartes that he wyll put it in all rulers hartes and myndes that they may begyn to reforme theyr churches in this so hygh and weyghty a matter.

Now although thys matter of the masse myght be entreated more largely, yet we haue comprysed here the principall somme and effect of the matter. The maner that we vse is agreable with the institucyon of christ, with Paul and with the whole primitiue church. Our sentence and iudgement of the vse of the sacrament is take owt of the true doctrine of Christes sacrifice and of the iustyfycacyon or rightwys makyng of fayth. These thynges be certen, firme and euidēt and can by no meanes be ouerthrowne or disproued although paraventure some wyll

yet

yet do about to excuse and cloke their masses with suttyll reasons. ffor I am not ignorãt how crafty foxes are wõt alwaies to paynte their errors with godly blasyng and counterfet colors. But whosoeuer will seke the glory of God, and haue any respect to the profyght and the saluacyon of the congregacyon of Christe, let them prefer the truth before all counterfet colored ãd sophisticall reasons. This is mete for all them to do which feare God and desyre to call upon hym rightly and haue any affection or loue toward hys church.

And we dyd meruell sore at the actes of Inglande concernyng religyon in the which whereas no maner of reformacyon of the abuses of the masse is ones mencyoned, yet the priuate masse is playnly stablysshed and confirmed. We wonder sore that the bysshops of Inglande dare be so bolde as to affirme the priuate masse to be necessary, seyng with in these iiij. hundreth yeres to pure primatyue church had neuer hard therof. And do ye think

the mas se is not iiij. hundreth pe are olde

that the churche before these .iiij. hundreth peres was ignorant of any thynges that were necessary? The englisshe bysshops ought to haue bene more circumspect, and not to haue pronounced or determined any thing in the churth so rasshely and impudently. For if priuate masses be necessary, than do they condemne the whole primatiue church which had none at all. And wher eas they adde those masses to be profitable vnto the people to prouoke them vnto Godlynes this sentence is put doutfully, and although thei name not the applying of it for other, yet they confirme the self same error in the hartes of the peple.

The priuate masse condemnith the Apostels ād the whole primatiue church.

Furthermore although they wolde not confirme the applicatiō, but think that it is a profitable example, because the peple is admonisshed to remember the passion of Christ, ye thys sight or example doth more hurt than it doth good for in those masses there is no dowt much Idolatry and so the peple is compelled there to commit Idolatry.

For

For the Sacrament beyng otherwyse vsed than it was first ordeyned, is no sacrament. Ergo the people are decey ued and so worshyp an idol. This sen tence is as true as can be. Wherfore we wysh and desyre in our dayly prai ers that the church of God may be de lyuered from Idolatry, and that the true seruyce and worshippyng of god may be restored agayn to the glory of God and the profyght and saluacion of the people.

¶ Glory and prayse be vnto God.

¶ Of the powre auctorite and iurisdiccyon of Bysshops, iiij.

The Gospell geueth a commande ment vnto them which haue rule ouer any church, to teach the gospell, to preach remissyon of synnes and to minister the sacramentes, And it geueth them also a certen iurisdicey on, namely a commaudement to excō municate al such as haue cōmitted any notable crymes & to assoyle thē again

whan they repent and amend. And it is certen by the iudgementes of al mē euen of our aduersaryes, that this auctorite is comon by the lawe of God, vnto all curates, whether they be called parsons, vicars or bysshops. And for this cause doth S. Hierome teache plainly that in the scripture all they whiche haue rule ouer any church be Bysshops and prestes. And he alledgeth this text out of Tite. Therefor haue I left the in Creta, that thou shuldest ordeyn pastors in euery city. And a litle after he addeth. A Bisshop must be the husband of one wyfe etc. Item Peter and John call themselues prestes. And saynt Hierom sayth more ouer that afterward one was chosen to be ouer the residue for a remedy of schisme or dissension lest euery one takyng vpon hymself auctorite, shuld destroye the church of Christ. And euē at Alexandria from the tyme of marke the Euangelist vntyll the tyme of the Bysshops Eldras, and Dionysius. the prestes dyd euer elect and chose one among them whom they set in

bysshoppes and prestes are of like auctorite.

a hygher

a hygher place, and hym dyd they name they⁹ Bysshop, lyke as if an hoste shuld chose a capten among thē selues And the decons dyd chose one among them whom they thought to be moste dilygent and hym they named an Archedecon. For what doth a Bysshop (the orderyng or appoyntyng of other except) but that any prest may do the same.

Thus sayth Hierom teacheth that the difference betwene the degre of a Bysshop, and another prieste or pastor, was made by mans auctorite For els they haue lyke powr and auctorite in the scripture. But afterward this one thyng namely the orderyng or admittyng of other dyd set a difference betwene them, for it was decreed that one bysshop shuld ordeyne and admyt ministers in other churches, but seyng that the degre of a Bysshopp and of a pastor do not differ by the lawe of God, it is euident that if any pastor or curate make any godly ordinance in hys church, it is confirmed by the lawe of God. Wherfor seyng the ordy-

nary bisshops be enemis of the church and wyll not do theyr office as they ought to doo, the church hath hyr auctorite. For where so euer the churche is, there is auctorite to minister the Gospell: Wherfor the church must nedes retayne auctorite, to call, chose, ordayne and admyt ministres. And thys auctorite is a gyft properly geuen vnto the churche, which no mans auctorite can take away from it, as Paul testifyeth vnto the Ephesians, where he sayth: He ascended and gaue gyftes vnto men. And he nombreth among the proper gyftes of the church pastors and preachers. And he sayth that they be geuen to minister vnto the edifying of the body of christ. Thus I say, whersoeuer the true church is, there must nedes be auctorite to elect, and administres: as in a case of nectssyte a lay man may assoyle and be the minister or curate of another man: as S. Austen doth tell a story of ij. christen mē beyng in danger of deth vpon the see, wherof the one being lately turned vnto the fayth was baptysed of the other,

ther, and immediatly the same man after he was baptysed dyd assoyle the other. And those wordes of christ which testifye that the keyes were geuen vnto the whole church, and not vnto certē persons only, do approue the same. Whersoeuer ij. or iij. be assembled in my name. I am in the myddes of them etc. Fynally thys sentence of Peter doth also confirme the same. Now be a kyngle prysthode. Which wordes do pertepne vnto the true church. For that only hath a pristhode, and therfor it hath auctorpte to chose and admytt mynysters. Which thyng also the comon custome of the church doth testifye. For in old tyme the comon people dyd chose pastors and bysshops. And afterward came the bysshop of that dyoces or els of the next, which dyd confirme hym, that was elect, by the layeing on of his handes, and theyr orders geuyng was no other thyng thā suche an approbacyon. And in proces of tyme ther came vp newe ceremonis whereof Dionisius maketh mencīō of diuerse, but he is but a newe forged autor,

And afterward euery bysshop inuented hys imaginacion and so at length thys sentence was added. I gyue the powr and auctorite to sacrifyce for the quyck and for the deade, etc. by whom no man can tel, for Dionysius maketh no mencion of thys sentence. Thus is manifest, that the whole church, that is to say euen the comon people, haue auctorite by the word of God, to chose and admytte mynistrers or curates. And the wickednes and tyrannye of bysshops do minister occasion vnto sedycion and discord: for Paul commãdeth that all Bysshops which teach, defend and maintayne wicked doctryne, wicked and false Gods seruice, shuld be reputed as accursed. Thus haue I spoken of the ordeynyng or admittyng of mynisters and wherein a bysshop and a nother must differ after the iudgemẽt of saynt Hierome. Wherfor it were in vayne to entreate of other offyces of Bysshops we nede not to speake nether of the confirmacion of childern and of the halowyng of Belles which in a maner, be all the workes that bysshops

It is lauful euery parysh to chose them a curate,

sshops do now adays. Now must we say somwhat of theyr iurisdiccyon.

It is euydent that the comon iurisdiccyon to excommunicate such as haue committed manifest crymes, doth pertayne generally vnto all curates. And thys iurisdiccyon, the bysshopps (lyke tyrannes) haue transferred vnto themselues alone, and they haue turned it to get mony with. For it is manifest that the officyals, and commissarys as they call them, do vse an vngodly liberty and pour not to be suffered. For they haue vexed and excommunicate men eyther for couetousnes sake, or els for some other pryuate affeccyō, without any order of iudgemēt. And what a tyranny is it that officyals or commissarys shuld haue any auctoryte in cytes to condemne or excommunicate any man for their own pleasure without any ryght order or proces of iudgement. And in what thynges haue they abused thys auctoryte, not in ponysshyng worthy fawtes, but for breakyng of fastyng and feastfull dayes and for suche lyke trifyls. Onely

sometyme

sometyme they poppsh adultery, and yet in that matter thei vexe and troble often times, innocent and honest men. Seyng therfor the bysshops haue takē violently vnto them selues thys iurisdiccyō, and haue abused it filthyly, no man nedeth for that cause obey Bysshops. But in right and lauful causes why shuld we not obey them. It were ryght and reason to gyue the same iurisdiccyon vnto Godly pastors and Curates, and to see that they vse it as they ought to do, to the reformacyon and amendement of the peple and to the glory of God.

¶ Auother iurisdiccyon there is for those causes, which after the canon lawe do perteyn vnto the spiritual courte as they call it, which consist specially in matrimoniall causes. And these courtes also haue the Bysshoppes by mās lawe. And it is not long sins they haue had them: for it appereth by Justinyan that all iudgementes for causes of matrimony dyd perteyne in his tyme vnto temporall iudges.

And the temporall rulers are commanded

manded bythe lawe of God to vse the se iudgements, if the bisshops be negligent. Wherfor it is not necessary for vs to obey bysshops for thys iurisdiccyõs sake neyther. And truly seing they haue made diuerse vniust lawes for matrimonys, which they exercyse and folowe in theyr iudgements, it were necessary euen for thys cause, that other iudgemẽts were institute and ordeyned, for the lawes of spiritual affinyte are vniust. And it is an vniust lawe also, which forbiddeth the innocent party to mary after any dyuorcement is made. It is an vniust lawe, which alloweth generally all preuy and deceyghtful contractes agaynst the auctorite of the parentes. It is an vniust lawe which forbiddeth preystes to mary. And there be innumerable other snares of consciences in theyr lawes, which were in vayne to reherse by name. Let this be sufficyent, to say that there be many vniust lawes of the pope, whiche the rulers ought to take away, and to make other for them.

Seyng therfor that Bysshops whiche

be

be addicte and ſworne in theyr hartes vnto the pope, do defend and maintey ne wicked doctryne, wicked Gods ſeruice, and do not ordeyne godly preachers, but help and furder the tyranny of the pope, and haue taken away all maner of iuriſdiccyon from curates, and vſe thatſame only to practiſe theyr tyranny, ſpyally ſeyng they obſerue many vniuſt lawes in cauſes of matrimony, there be cauſes inowe and thoſe neceſſary alſo, why the churches nede not to knowledge thē as Biſſhops. And let all men remembre, that poſſeſſyons were geuen vnto byſſhoppes, as almoſſys for the miniſtracyon and vtilyte of the church as the rule ſayth. The reward was geuen for the office and labor. Wherfor they can not receyue thoſe almoſſys with good conſciences. And in the meane tyme they defraud the churches and comon welth which haue nede of thoſe poſſeſſyons, to noryſh true curates and preachers, to helpe ſcholers, and to maintayne true courtes ſpecially for matrimonis etc. Peter dyd prophecy that there ſhuld

Byſſhops that do not their office are theues.

shuld come wicked bysshops, whiche shulde abuse the almes of church to maintepne thepr wicked lustes thepr office and dutp neglect. But let them be sure which do thus defraud the church, that God wpl scourge and pla ge them for thepr wickednes in thps behalfe. And kpnges and pzpnces which be the specpall membzes of the churche oughte to haue a respect vnto the church, and to see that all errozs be taken awap and that mennps conscp- ences be no longer snared as God ex- hozteth pzpnces bp name sapng, Now pe pzpnces receptue vnderstondpnge, and be pe lerned pe iudges of the erth etc. For the chefe care of kpngs ought to be, to set forth the glorp of God. Wherfor it is highlp agaynst thepr honor to applpe thepr auctozpte, and pour to the confirmpnge of Idolatrp, and other infinite abhominable errozs and to assent to the deathes and banish ments of the seruantes of God. And what helpeth it to haue manp coun- cels, assembles, or parlaments pf Bpf shops wpll suffer nothpng to be refor med

Kinges be the special membzes of the church

med contrarpto theyr mynd, If Princes wil permyt no men to vtter theyr iudgementes frely without harme or blame. So long as thys tyranny remayneth, how can the church be healed. Surely so many as allowe the popes ordinances and maintepne hys doctrine, tradicions and inuented seruyce to honor God with, they infecte and pollute themselues with Idolatry and blasphemos opiuions, they are gilty also of all the blode of the faithfull, which the pope doth persecute, they mynysh also the glory of God, and hinder the saluacyon of hys people for as much as they confirme errors and abhominable wickednes vnto al their posterite for ever.

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Glory and prayse be vnto God.

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